

A SERMON
Preached before
the Queenes Maiestie
at Hampton Courte, the

19. of February laste past.

*By VVilliam James Doctor of
Divinitie.*



¶ Imprinted at London
by Henry Bynneman.

*Anno Domini 1578.
Aprilis, 24.*

ИОНАННА с. Слободище

2011/08/27 10:53

1860-1861

23120-1982-00000

Shambhavi

1870-1871

the *Journal of the Royal Society of Medicine* (1960, 53, 101-102) and the *Journal of Clinical Pathology* (1960, 13, 271-272).

2011-09-23 10:30:00

abnormalities in the brain.

DISNEYLAND'S OPERA
SANTA MONICA

3. *Geographical distribution*

1. *Leucosia* *leucosia* (L.) *leucosia* (L.)

18. *Leucanthemum vulgare* L. (L.)

11. *Leucostoma* *luteum* (L.) Pers. *luteum* (L.) Pers. *luteum* (L.) Pers.

卷之三

10. *Types*

A Sermon preached at Hampton Court.

Ezra.4.

BUT the aduersaries of Iudah and Beniamin, hearde that the children of the captiuity builded the temple vnto the lorde God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, & said vnto them, we wil builde with you, for we seeke the Lorde your God, as ye do, and we haue sacrificed vnto him since the time of Esar Haddon king of Asshur which brought vs vp hither.

3 Then Zerubbabel and Iesua and the rest of the chiefe fathers of Israel, saide vnto them, it is not for you, but for vs, to builde the house vnto our God, for we our

A.ij.

selues

A Sermon preached
selues togither vvil builde to the
Lorde God of Israel as king Cy-
rus the king of Persia hath com-
maunded vs.

 Od that first created man
to his owne image, and
placed him as Lorde of
Paradise, that after his
fall recomforsteth him, that
the seede of the woman should bryse the
Serpentes head, that with most grati-
ous promises blessed Abraham and his
posterite, that ledde his people through
the wildernesse by the hande of Mose
and Aaron, that sente them faythfull
Judges and zealous prieses, to execute
justice and maintayne truthe, that after
long contempt of his mercyfull call (by
many of his Prophets) gaue them ouer
to be schooled by the king of Babilon,
that suffered their temple to bee rased,
and themselves mosse miserably to be
entreated : that God that at no tyme
can forget his faythfull people, but re-
membretb

at Hampton Court.

Wemb̄eth them when they are in trou-
ble, and rescueth them in the perillous
lyme, bycause he will not suffer *virgam*
peccatorum super sororem iustorum: *Psal. 100*
at once worketh thre strange wonders.

First he inflameth King Cyrus with
an earnest desire, not only to dimisse the
people helde in captiuitie, but also to re-
store vnto them all suche vesseles & trea-
sures as Nabuchadnezer hadde before
taken out of the Temple.

Secondly, he capseth vp thre notable
guydes, thre excellent and rare men,
for the preseruation of hys people nowe
after their returne from Babylon, Zer-
robabell, Ezra, and Nehemias.

Thirdly, he encourageth the people
with all earnestnesse to trauele in the
wooke of the house of God, so that nev-
ther the wearinelle of the captiuitie
whiche they had endured, nor ȳ true ser-
uice of God of a long season unsrequen-
ted, nor the pleasures whiche Babylon
offered, coulde once iuythdralme these
weake and fabled persons.

Right.

The

A Sermon preached

The summe is, the snare is broken,
Israell is deliuered, Zorobabel, Ezra,
Nehemias, the people al apply their busi-
nesse, desiring in hearte no one thyng
so muche, as to erect the Temple of the
Lord, to aduace the glory of their despis-
ed God. But see, the aduersaries of Iu-
dah & Beniamin came not of any cōsci-
ence, but craftily to supplāt these work-
men. It so falleth out, that if God haue
a Church, y Diuel, if he cānot hinder it,
yet wil he looke to haue an oare in it: if Mo-
ses worke wonders, Pharaos sothelays-
ers will use an apishe imitation. The
Apostles, Peter, Paule, Barnabas, shal
no sooner testifye the trueth of Jesus
Christ, than Simon and Elymas the
sorcerers wil be at yncches to peruerte
the ryght wayes of the Lord. If Paul
preache at Athens, or at Ephesus, then
shall he surely finde either Stoikes, E-
picures, or Jewes, or some secte of mis-
creants ready to misse-leade Gods peo-
ple. The enuious mā that when the ser-
vants sleepe soweth tares to choake the
wheat, y plucketh the word of God out

at Hampton Court.

of the harts of þ hearers ne crederent &
seruarentur, þ somtime like a roaryng Li-
on slaketh whō he may devoure, and at
another time, can turn himselfe into an
Angel of light, þ so shook þ consciences of
Caine & Judas, that they thought their
sins greater than coulde be forgiuen, & þ
so cunningly blcared Haules eies with
the counterfaite shape of Samuel, and
made Ananias and his wife to lye to the
holye Choske. That man of sinne, as a
Spirite salwe the intente of Israell, and
as an enemy by all possible meanes go-
eth about to hinder the building of the
house of God. The diuel and þ supersti-
tious Samaritans saw, that so long as
Kyng Cyrus faououred the Jewes, and
the reedifying of the Temple, that so long
it was vnpossible openly to hurt thē, or
hinder it: and therefore noþe after that
crowning wyl not serue, he weth a far
more cunning shifte, he beginneth now
to flatter and speake faire. You haue a
long time endured trouble, your teasure
is wasted, your bodies weakened, þ work
is heavy, your strengþ is feble, þ charge

A. 111. great.

A Sermon preached

greate, your substance small : we Zorobabell, and you the rest of the chiche of Israel, we wil toyne with you in this worke: discrusse vs not, for wee seke the Lord your God, as you do, and we haue sacrificed vnto hym since the tyme of Esar Haddon, whyche brought vs vppre hither. Whome might not these sugred speaches haue deceyued: we will bulde, we seke the Lord with you, wee sacrifice to him as you do. But that God that euuen in that same houre instruceth his what to answere, and that hathe leste to hys seruantes iudgement to discerne the spyttes whether they be of God or no, here in a trice, teacheth Zorobabell, Iosua, and the rest of the Elders to answere: It is not for you and vs to bulde together.

I will not stande heere to discuss why thys Booke, and the nexte of Nehemias are accempted Canonical, neither why the other of Esoras are refused. I purpose onely at thys tyme briesly to rest on these two pointes: the aduersaries

at Hampton Court.

ries comming: and Zorobabel, Iesbua,
and the rest of Israelles rejecting of the.
Of these that I may so speake as maye
redounde to gods glory, I most humbly
crave your Christian ayde in earnest
prayer.

These Jewes nowe returned from
seuentie yeares captiuitie, and nowe in
hand with reedifying the house of God,
and desirous every man to abide by his
tackling, at y^e first are set vpp wyth these
suttle Samaritanes : Let vs build with
you : this they sayd, intending nothyng
more than indeade to pull downe. They
saine thus much with Scribes & Phari-
sies, that as if new Christ were suffered
to grow vpp, that then al the people wold
go after hym : and that if Paul myghte
be allowed to preache at Ephesus, that
then Diana should haue a great downe
fall: so if the buylding of the temple might
go forwarde, that then the Idols of Sa-
maria wold be but little set by.

There are in these superstitious Ad-
dolaters two things worth the conside-

A. v. ration,

A Sermon preached

ration: their consent & agrément was
uer sallye to hinder Zorobabel and the
rest: and that in these wordes, let vs
build &c, when they intended to supplät.
The other is, their lying Hypocrisie, we
seke as you, we sacrifice as you: and firste
it is strange to see the agreement of the
godlesse. Against true Mycheas, the
whole rabble of false prophetes prophes-
ied good to king Achab. When the peo-
ple wanted water in the wyldernelle,
the texte sayth: *conuenerunt aduersus Moy-
sen & Aarōnem.* Josue ii. Against Is-
rael both Jabin king of Hazor, and Jo-
bab king of Madon, and the king of
Shimrō, and the king of Achshaph, and
the kings that were by the North in the
mountaines, the Cananites both by
Easte and West, the Amorites, He-
thits, Iebusits, Phorezites, with al their
host as the sand in y^e sea shore so mul-
tituds pitched to fight against Israell.

The kings of the earth stande up, and
the rulers take counsel togither, against
the Lorde and against his anoynted:

Spas

at Hampton Court.

Manasses against Ephraim, Ephraim
against Manasses, and both agaynst
Judah. Pharisies against Saduces, Sa-
duces against Pharisies, and yet both
against Christ.

Herode against Pilate, Pilate against
Herode, and yet in Christes death ech is
reconcyled to other. These Samaritans
were of diuerse sectes, and yet al against
the buylding of the temple.

Among all the false Prophetes not
one to take Micheas part, nor among al
the people, one to aunswere for Moses,
nor among al the kings any one that fa-
uoured Iosua, not one Phariske, not one
Saducey, to assist Christe, not so muche
as one Samaritane, to set forward the
buylding of the temple.

I say with *Tertul de prescript: Nihil enim
interest illis, licet diuersa tractantibus, dum
ad unius veritatis expugnationem omnes co-
spirent: It skilleth not how diuerse mat-
ters they intreate of, so long as they
conspyre all togyther to the rooting
oute of one Truethe . Rauenyngh
Molues*

A Sermon preached

Wolues although eche wil teare other,
yet every one seeketh the slaughter of þ
Lambe.

Greedy Ryghts albeit they wil fierce-
ly fight for their pray, yet al seeke to kill
the Chicke.

Common robbers , although enyrye
one thinketh an other to haue too much,
yet none wyl suffer the pore true man
to scape scotfrée. Light and Darknesse,
Christ and Belial, Heaven and Hel can
neuer agree togither.

These superstitious conspirers a-
gainst Judah & Beniamin, shew to al
christian princes, to al god magistrats,
to all faythfull people, what they are to
ooke for at the handes of this woorlde : if
not open resistaunce, yet false undermi-
ning: if in one hand fire of zeale, in ano-
ther water of discouraige: in one hande
bread to comfort, in the other a stone to
strike: if honour in lippes, yet dishonor
in hart.

If whatsoeuer things be witten, are
witten for our instruction , if all that
haue

at Hampton Court.

hauie ever attempted reformation of
Gods house with Zorobabel, hauie ben
troubled with Samaritanes: if the first
Abell in his sacrifice with a bloudy
Cain: if Daniel with false worshippers:
if all the true Prophetes, with manye
false Prophetes: if John Baptist with
a generation of vypers: if Christ Iesus
with Scribes, Pharisses, and Saduces:
if the Apostles, with Jewes, Stoynkes,
and Epicures: if Constantine the
great with Arius: if Theodosius with
Macedonius and Pectozius: if Marcia
with Eutiches: if the Children of this
world be in their generation wiser than
the children of light: if those that seeke to
please God shall be sure to offend men:
then surely hath Zorobabel no cause
to maruell at the strange conspiracies
dayly practised against Christ and hys
Gospel. What though they frette and
fume: what though they appoynt holye
leagues and name their generals: Let
them seeke to make hanocke of the flock
of Christ, & lyke wylde Boares to rwole
out

A Sermon preached

out the vyne Jesus, and that the name
of God be no more named: yet as long
as he that dwelleth in heauen laugheth
them to scorne, so long shal David with
his slyng braine Golyath, and little Ge-
deon with his goade, and Sampson with
his Jaw-bone slay thousands. Better is
one that feareth the Lord, than a thou-
sand wicked, and greater is he that is
on our side, than he that is against vs.

Let them tearme vs Heretickes and
Schismatickes, yet with that whyche
they call Heresie do we worshippe the
true God of our fathers: Let them blas-
pheme vs, and speake all euill of Zoro-
babel: wel, let losers haue theye words,
they haue losse a greate parte of Chi-
stendome (the Lordes name be praysed,
he hath wonne them to himselfe) let vs
pray, Confirmie this Lord þ thou hast
wrought in vs, that thy wayes maye be
knowen vpon earth, thy sauing health
among al nations.

Let them nolue put in practise theye
late Tridentine advise, let the Diuell
be

at Hampton Court.

be muche madder than heretofore, lette
there be more trouble vnder the gospell
than vnder ignorant popery: for why?
Apoca. 12. To be to the inhabitantes of
the Earth, and of the sea, for the Diuell
is come downe and hath greate wrath,
knowing that his tyme is but shor, his
practises are disclosed, hys vysor is
plucked off, his blinde Ceremonies are
al abandoned, his Locustes, his Grasse-
boppers, his Monkes, his Friers, are al
swallowed vp.

He that doth euill, hateth the light,
the theefe can not abide the candle, hys
gold is but copper it cannot abyde the
touchstone, his gauled backe maye not
be touched without winning, his blea-
red eyes can not abyde the bright sunne
beames of Chistes Gospell. At the be-
gining it may appeare, what bloudye
conflictes he raysed by his ministers, as
the shedding of Innocents bloud, as the
corporall possession and vexation of ma-
ny with vncleane spirites, of p;ivie hin-
dering, (as here) of open withstanding

(as

A Sermon preached

(as to Elias, Jeremy, Mycheas, and others, John Baptist, Christ Jesus, his Apostles, yea & in the primitive church in ten bloudy persecutions, and al thys) but ill he had filled himself with the reproche of Gods Saints. But after that this aduersarie had (as it seemed) gotten a little victorie, & had obscured (with a foggy mist) the cleare light of the gospel, and as the God of this world ruled in the children of vnbeliefe, wythout checke or controlement, then had he leasure to lull the world asleepe in reachelesse securitie. Then rayled he vp strōg illusions, of the lives and deathes of Saintes, of wonderfull myracles wrought by their reliques, of gogglyng eyes, of salt teares fr̄ deade stockes, of strange operation, of strange blouds, of the unsufferable paynes of purgatory, of pilgrimages, of walking sp̄rites, of vggly and feareful ghostes: yea and in the latter age, of Hob-gobblin, of Robin goodfellow: very startlebugges, very scare crowes: and with these his practises

at Hampton Court.

practices bewitched he al that dranke of
the cuppe of his abomination , by the
space almost of seauen hundred yeares
last past.

But after that it pleased God of his
great and rich mercy to take the candle
from vnder the bushell , and to drawe
that two edged sword of his word, that
deuideth betwene the bones and the
marrowe , then was that man of sin re-
uealed, the was y Babylon layde wasse,
his kingdom the draweth to an end, hys
Empyre is abridged , a stronger man
possesseth the house. His rage and fury
is therfore the greater, especially now
that he seeth that the dayes are shorned
for the elect sake, he now bestirreth him
selfe, for he knoweth his tyme is but
hort.

*Isodr.lib.1 de summo bono. Tanto crude-
lius persequitur, vt qui se damnandum no-
nisi, vt sibi socios multiplicet quibuscum ge-
hennae ignibus addicatur. He persecuteth
so muche the more cruellye, that as he
knoweth himselfe sure to be damned, so*

B.

he

A Sermon preached

he may multiplie fellowes to partake
the paynes of hell fire.

He that in olde tyme beganne with
deceyfe, he nowe endeth with deceyfe,
he beganne with bloud, he now endeth
with bloud.

He that made Adam to lose Para-
dise, he maketh many to forsake their
owne native countrey : him for an ap-
ple, them for less than the parvng : he
that made Adam disobey God, he ma-
keth them to disobey the Lordes an-
ointed : he that made Lots wife looke
backe to Sodome, he now maketh olde
English beldams to returne after. xix.
yéeres preaching of the Gospell, to the
lothsome puddle of Popishe trumperie:
He that in old tyme by the bloud of the
Lambe was ouercome and dispossessed
of heauen, he by a droppe of bloud is
contente to take possession of his wit-
ches and Harcerers here on earthe :
He that in olde tyme shedde the bloud
of innocent Abell, and prepared hoate
fornaces for Goddes faythfull ser-
uants,

at Hampton Court.

manns, hee at this daye rayseth vpp
bloudie massacres and firie inquisitions,
and why? but because hys tyme is
shorte.

Wher the Gospel is preached most
diligently, there dothe the Devill rage
moste furiously, and lyke a god Cap-
tayne endeuoreth by all meanes to re-
edifie those walles that the worde of
God hath battered downe, and to re-
new that olde Adam, that by the spirite
of God is put away, and (as one sayde)
Account al tyme loste that is not spent
in some vertuous exercyse: so the De-
vill accounteth all tyme lost, that is not
spent either in beryng, or withdrawyng
from God the childe[n] of God: and why?
but because his time is shorte.

A seconde thing in these idolatrous
Samaritanes, is their lying & false hy-
pocrisie, for neither sought they y^e Lord
as Israel did, neither sacrificed they as
they ought to haue done. 2. Keg. 17. they
pretended to feare y^e Lord, but apointed
priests of theselues for the high places,

W.ij. and

A Sermon preached

and prepared sacrifice; and did after the manner of the nations, and therefore the sprite of God testifieth, that they neyther feared God, nor did after the ordinances, nor custome, nor lawe, nor commandement which the Lord comandeo the children of Jacob, whome he named Israell: notwithstanding here they come with these lying speches, we seke, we sacrifice.

Singular was y impudency of these Samaritanes, that notwithstanding their owne consciences accused them, & their dayly practises declared the cleane contrary, yet they blush not to saye wee seke. &c. It is a plague that lyeth on Hypocrytes: there is no other sinner, be he never so strong a thiefe; be he never so filthy a liuer, be he never so common a lyar, be he never so great a blasphemer, be he never so byting an vsurer, be he never so cruel a murtherer, be he never so rancke a traytor, be he never so false to God, so faithlesse to men: but in his theste he desireth darknesse, in his adultry

at Hampton Court.

try secretnes, for his lying pardō, for his blasphemy sometyme seeketh forgiuenesse, in hys blury feareth lawe, in hys murder dreadeth the wagging of euery leafe, in his treason suspecteth the bēraying of the byzdes of the ayre.

But the Hypocrite (neyther fearing him that knoweth the hart and raynes, nether regarding his owne reproche) dareth, bycause he cā bleare mens cies, to present himselfe (as it were) into the presence of God. Suche were they that came to our saviour Christ, Maister we know thou speakest truth, and regardest no mans person, is it lawful to pay tribute to Cesar or no: Why, if I speake truth, beleue you me not oh ye Hypocrites: and another: Maister what shal I do to inherite eternal life: and, Maister what is the greatest commaundemente in the law:

To whome our saviour aunswereth, Not euery one that sayth to me Lorde, Lorde, shall enter into the kingdome of heauen, but he which doth the wil of my

A Sermon preached

father which is in heauē. Why do you call me Lord, Lorde, and doe not the things which I comande: why tempt yee me O ye hypocrites: what offset ye to me O ye painted sepulchers: you appere sayre outwardly, but inwardly yee are full of dead mens bones, and all filthynesse. Why doe yee honour mee with your lippes, your hartes beyng farre from me: Why speake you lies unto me, you haue consciences marked with an hoate Iron: Why pretend you a shewe of godlinesse, seyng you haue denied the power thereof: Surely these Samaritanes are as it were a cleare glasse to beholde the miserie of iniquitie that in this worlde preuayleth. Such an hypocrite was Herode, that when he purposed nothing but the death of our saviour Jesus Christe, as may appere by the slaughter of the innocents, yet he persuadeth with the Wilfemen, to returne home by him, that he with the might worship him, that was borne King of the Jewes: such false teachers
hurte

at Hampton Court.

hurte the Apostles, suche false b^rethren added myche to Paules bondes. And died these Samaritanes only thynke we with Zorobabel: and rose there none of their ashes: & are there at this daye no Herodians that in word speake that in harte they thynke not: & are there no false teachers to hinder the Gospell of Christ: and are there no false b^rethren to adde to Paules bondes?

Not to speake of such as wh^e Steven preached stopped their eares: nor of such as say we wil not heare, charme y^r charmer neuer so wisely: nay there are a broode which liue in the church, & by the church, but are not of the churche, that at this day do hinder, and hitherto haue hindred the course of Zorobabel.

And as true it is, y^r new wine is not to be put in olde bottels, nor new cloth to be patched in an old garnet, nor Christ & Circumcision to be matched togither; and as God in olde age raysed vp nest a Prieste of Baal but Elias, nor our saviour any lerned Pharisee, but simple
W.iiiij. fisher,

A Sermon preached

fishermen, to treade the wape of hys
Gospel: so is not Zorobabel to admitte
such as mingle Christ and Belial, the
Church of God and Idols, the Gospell
and popery, religio and mockery. What
better words than of Samaritanes, we
seeke, we sacrifice: what better profession
than of Herode, Go and seeke and bryng
me word that I may worship: yet were
the Samaritanes Idolatours, yet was
Herode a Fore. What better speeches,
thā, we be conforamate men, we obserue
our princes laws, we follow iunctiōs,
we obey orders: yet if it come to crani-
nation at the passage of Jordan, (as
Jepthe and the Gyleadites did trē the
Ephraimites, by pronouncing *shiboleth*)
I feare me, they wil say singe *shiboleth*,
there wil want the harty aspiration (h)
(h) wanteth, the harte wanteth.

It is an olde prouerbe, *Ex vnguis
leonem*. Let them be narrowly loked into,
howe they grunt and grone at the prea-
ching of the Gospell: howe they
carpe at the doings of the godlye lea-
ned:

at Hampton Court.

ned: how they deride the simpler sorte of
the professors of the Gospell: how open
eares they haue to heare, and how rea-
dye tonges to mislike the state of ours
Churche: what secrete conuenticles
they haue: howe they daylye buzz of
strange newes: howe big they looke on
the professors of the Gospell: howe they
still retayne one Massie tricke or other
to put the people in minde: how willing-
ly they will maintaine grosse Popery,
but for disputation sake only.

If you looke narrowly into them, you shall perceiue them to be plaine ~~da~~ma-
ritans, playne Herodians, the one ready
to hinder the building of the house of
God, the other lyke craftye foxes, to
cate vpp the lambe Iesus.

God that is not deceyued will veniȝt
out all those luke warme Bonidors,
he cannot abide suche as can couer Pe-
roes crueltie with Catues grauitte, nor
suche as to hide Herodes butcherie, pre-
tende John Baptistes simplicitie,

These leaves wythout fruite, these

13. b.

£45.00

A Sermon preached

cares without corne, these clouds without water, these lampes without oyle, as they haue liued without feare, so shall they dye without hope, and as they haue bodies without life, so haue they soules without God. As Copper resembleth Gold, & is nothing lesse, as stage players do ofte put on another person than their owne, as in the Rainebow there appeare many colours, when in dede there are none at all, as in broken glasses, where there is never a face, yet there appeare two faces: so in these double faced Janusses, in these chageable Chamæleons ther is nothing lesse, than that which seemeth most to be. What though they say, they seeke, they sacrifice: let them bragge of their forwardnesse: we know that empty Tubbes do euer make the greateste sound. A fresh Iuy doth not always signify the best wine. The Cypers tree is the tallest tree, but it beareth leaste fruite. Bladders puffed uppe with winde, are good for nothing but to make footballes.

I can compare these hypocrites to nothing

at Hampton Court.

ching so fitly, as to the Distridge, who
(when there was a contention betwene
the byrdes and sounre scoted beastes) to de-
ceive the byrds, shewed his bil & wings,
and to deceiue the beastes put for the bys
house, so seeking to please both, deceiued
both. And as Austin saide of some, while
they wil be Jewes and Christians, they
are neither Jewes nor Christians, so these
whyle they wil be Papistes and Pro-
testants, they are neither Papists nor Pro-
testants. Yet they say, we seeke, we sacri-
fice, we loue the Lord with al our hart,
with all our soule, with al our strength:
But if they once maye warne them-
selves at the highe Priestes syre, they
will forsware wyth Peter: if a little
adyme of affliction ryse, they wyll goe
backe in the tyme of trouble: if you bid
them sell all they haue, they will eyther
with yongmā departe heaun, or wyth
Ananias & his wife repe back half: they
wyll embrace the worlde, wyth De-
mas: they wyll forfaine the Apostle,
with Hymeneus and Philetus: they wil
persecute.

A Sermon preached

persecute with Alexander: I pray God they do not sell w^t Judas. And yet notwithstanding al this, such is their shamelesnesse, that as in hearte they s^ceke nothing but the ouerth^rowe of Christes Kingdome, so in worde they pretend nothing so much, as to serue God, and to sacrifice vnto hym. And thus much as touching the consente and hipocrisy.

The second parte of this terte, is the answere, wherin there are foure things in order worth the consideration.

Fy^rste the vnitie of the answyerers, Zorobabel, Josue, and the rest of the chiese fathers of Israell, and a flatte deniall, It is not for you, but for vs.

Secondly, the agreement of them in building, w^c e oure selues, and w^c e togyther.

Thirdely, what they will builde, a house to the Lorde God of Israell.

Fourthly, the warrant whereby they builde, as Kyng Cyrus the King of Persia hath commaunded vs.

And for the firste: the answere was

not

~~not~~ gathered in answere to the
aforesay

at Hampton Court.

not of one, but of Zorobabel, Iosue, and the reste of the chefe fathers of Israel: wherein wee learne, that in matters of weight, there oughte not to take place Zorobabels owne opinion, but it muste be aided with the consente of others, *sic volo, sic iubeo*, must haue no place in Gods matters.

They aunswere not as the Datorse in tyme of Poperye did to a reasonable demand, The Popes holinesse will not admittie it, and if his holynesse woulde, yet my Lorde woulde not suffer it.

Zorobabel, as his name impozeth (by interpretation) is one straunge and farre from confusson, and althoughe in thys refusall he be a very Pycilian, yet he is not singular. He aunswere not, it is for you and mee, but ioyning hymselfe wyth the reste, it is not for you and vs.

Here are many thinges, that in tyme and place would suffer, would require long tractation. As firste, that Zorobabels refusall and the reste, doth teache

vs,

A Sermon preached

vs, that aide of the Idolatrouse, of the wicked, although it be offred, is to be refused, especially in matters touching the building of Gods house.

Abraham refused to take of the King of Sodom, so much as a thred or a shoe lachet, leasste he should say: I haue enriched Abraham. The yong Prophet for eating breafe with the wicked old Prophet was devoured of a Lion.

Theodorus li.2.ca.6.Eccles. Hist. repos.
tetb, that Liberius going into banishment, refused al gifts of the Emperour and hys wife, let them give these (sayth he) to Aurentius & Epactustheir Arrian heretikes.

Secondly, here we learne by this example, that the company and leagues of the wicked are utterly to be shaken off. For blessed is the man that doeth not walke in the counsell of the wicked, nor stande in the way of sinners, nor sitte in the seate of the scorncfull.

He that toucheth pitche shall be defiled wyth it, one shéepe infecteth a whole flocke,

at Hampton Court.

acke, one sparckle kindleth a greata flame, and one infected house is able to povson a whole Citie. There is no participation of righteousnesse and unrighteousnesse.

John the Euangeliste woulde not washe in the bathe wherin Cherinthus the enemy of the truthe bathed himself. Caius and Alexander being condemned to die, & being led to execution with certaine Marcionistes, made an especiall requeste to their tormentors, that they might be slayne asyde from those Marcionistes, and that their bloud might not in death be mingled with theirs, wyth whome in life they agreed not in religion.

Thirdly, here may be obserued to our singular conforte, that the Lord discloseth to his seruants, the counsells of the wicked, and overturneth the practises of hys enimies against hym and his churche, as of Achitophel, Hamman, Herod, & the rest. The thing here is especiallly to be weighed, is y^e reso y^e moued Zobabel

A Sermon preached

robabell and the rest: and that is, þ they would not haue the true service of God mingled with Idolatrous or straungs worshippe.

They enuyed not that these Saracens shoulde serue the Lord, they desired nothing more, than that the Lord myght faithfully and religiously be serued, but therefore did they deny them any parte or felowshippe in this worke, because they worshipped strange Gods, created Idolles, and put their trusse and confidence in creatures.

The God of Israell can not abide to be worshipped with other Gods, and therefore althoughe they pretended as you heare, yet that God, that is worshipped in spirite and truth, would not haue þys seruauntes to admitte these hypocrites.

God requireth the whole hearte, the whole soule, the whole mynde. Hee that made the whole man, wil not be contented with halfe man: God is a iealous God, and will not deuide with the Deuill.

at Hampton Court.

will. If God be God, honor him, if Baal be God honor him.

Lactan. de falsa Relig. Lib. 1. Ca. 19. Si honor idem tribuitur alijs, ipse omnino non colitur, cuius religio est, illum esse unum ac solum verum credere: If the same honor be given to others, he at all is not worshipped, whose religion is, to believe hym to be one, and hym alone to be true.

We muste not plowe wþt an Ore and an Asse, nor sowe our grounde with divers Seedes, nor make our garments of Linsey Wolsey.

Howe long shall wee halte on bothe sides: What agreement haue Christ and Belial: if ye wil be circumcised, then is Christe dead in vaine: if you will bee iustifyed by the Lawe, then are you fallen from Grace. Yee cannot serue two Maisters, yee cannot serue God and Mammon. Christe sayeth not, it is not convenient to serue two maisters, nor it is not profitable, but by an argument of impossibilitie, Ye cannot.

Such Samaritans had Zorobabel,

A Sermon preached

not withstanding that the spirite of God
putteth down an impossibilitie, yet wold
say þ they sought, that they sacrificed &c.
that although they loued in harte Idol-
atrye and superstition, and that neither
would haue the Priests reade, nor the
Prophets expound the law, neither wold
themselves eate of the Passeouer, nor
suffer their childrens for skinne to be cir-
cumcised: yet with shamelesse face, with
lying tonges and false harts, woulde saye
they did loue Zorobabel. If the sonne
shal rise against his father, the father a-
gainst his sonne: if the daughter against
hir mother, and the daughter in lawne a-
gainst hir mother in law. If Cicero said
that Philosophy did first unite men into
one body, but we knowe it was God by
þ mighty power of his word: truly then
if with Infidels no societie, but through
Philosophy, then with vs no true obedi-
ence towards the Lordes anointed, no
faithfull loue among brethren, wher
there is not concord in true & sound reli-
gion The iarde about religiō is þ grea-
test

at Hampton Court.

tell her, & the bond of religio is y^e stron-
gest bond. Let them the come, & tell Zoro-
babel, truly we will build with you, we
will keepe back your enimies, we wil ex-
ecute your laws, we will live like good
subiects, but (as so) our consciences) we
cannot abide the talkie of thys God that
only wil be seruoo, wee cannot abide to
be present at your prayers, wee can not
partake of your Communion. Did not
these Samaritanes lye when they saide,
we seeke, we sacrifice, & shall we think these
speak truly? Well, it is wel sayde in my
texte, Zorobabel, Iosue, and the chiefe fathers
of Israel, he and al his counsell answered, It is
not for you and vs. Trust yowenay not so
a Denye, he that gathereth not with vs,
scattereth abroad: hee that is not myth
me (sayth our sautour) he is against me.
How can he be faithful to mā y^e is faith-
lesse to God. The Israelites admit-
ted neither Jewe nor proselite, not so
much as once to come among them,
unless he first were circumcised, had re-
ceiued Moyses law, & had bin partaker of
C.ij.

theyz

A Sermon preached

their sacrifices. Zorobabel here refuseth all their offred service: Is it then like, y^e eyther y^e Isralites, or Zorobabel, would eyther haue putte them in great autho- ritie, or haue gyuen them leaue to haue laved after their consciences? Nay, bee that woulde not allowe them so, they^r superstition to helpe to laye lyme and stome, woulde not allowe them to lyue after their owne Idolatry. Hee woulde not gyue them leaue to goe to the Divel. He that said, do that only that I comad, & decline not either to the right or to the left hand, but, *ad legem & ad testimonia*, to the Law and to the testimonies. He had so instructed Zorobabel, that he woulde not yelde, and had so terrifyed the Samaritans, that they durst not aske, but whatsoeuer inwardly they mente, out- wardly they say: Let vs builde.

It had beeene a shamefull thing for the Samaritans, not onely not to haue proffered aside, but to haue gone aboute priuily to undermine, and to haue cra- ued leaue, in that his painefull busynesse,

to

at Hampton Court.

to haue layne in a corner reppynng at
hys indeuor : But to haue iudged
hys conscience , naye to haue condem-
ned hym, nay to poure oute prayers
for his enimyees , to accompte hym a
Schismatike,his Heretikes, his worke
wickednesse, his building confusion, to
harbor, nay with mony to supporthe hys
enimies, had bin detestable, had bin diue-
lish. Answere me D ys Samaritās, shal
not Zorobabel giue you leaue to robbe
men by the high way side, and dare you
aske leaue to rob God of his hono: shal
not Zorobabel giue you leaue to com-
mitte murther of others, and shall hee
suffer you to kil your own soules: Shall
he not licence you (althoughe your Pope
do) to open adulteries and keepeing con-
cubines, and shall he suffer you to make
your bodies, the temples of God, slaues
to Idolles sacrifice: Shall hee not suffer
any high treason against himselfe , and
shal he winke at opē blasphemy against
God: Answere me D ye Samaritanes.
If old father Chrysostome now liued,

C.iiij.

be

A Sermon preached

he would tell the people of Antioch, that they bounde horses and fettered them, and with hornes poured in medicin, and shall they suffer theyz brethren to run on headlong into iniquitie.

If father Austen now lived, he would tell Gaudentius, yit seemeth unto you y the unwilling are not to be compelled to heare: you are much deceyued, for while you compell them againste theyz wyl, you often tymes make them willyng.

Is it behoefull for the common wealth, that no manne abuse hys owne house or horse, for that if they please not hym, they may profite others: and shall it not be bchoefull that no man abuse hys owne soule?

You are not your owne, you are boughe neither with golde nor siluer, but wyth the precious bloude of the immaculate Lambe Christe Jesus.

But O Sir, it is for their conscience, be good to them, shew mercy.

I wil shewe thee (O Man) sayeth the prophet, what it is to doe good, it is to loue

at Hampton Court.

some Justice, and to shew mercy.

Jehu might haue suffered y Baalites, Josias & Ezechias the Idolatours: wel they myghte haue shewed mercy, but sure they shoulde not haue done iustice.

Saul spared Achab, Achab spared Benadab, Elpe winked at his sonnes wickednesse, but it was to them all occasion of ruine.

Salomon suffered hys concubines and wiues to haue Temples, to serue Asertas, Chamos, and strange Gods, but the renting of Gods seruice rente hys Kingdome, halfe to his owne sonne, and halfe to Jeroboam the son of Nebathe.

Peter might haue spared Simon the sorcerer, and Paule the incestuous Corinthians, but what mercy had this bin:

I am of this opinion, that if I see one ready to drowne hymselfe, and lay him not if I may, y I am giltie of his death.

If I see not one readye to dye wryth famine, having food wherewithal, I haue killed hym.

Cicero sayde, that hee that when

C.iiiij. vee

A Sermon preached

hee maye defende injury, if he do it not,
is no leſſe in faulſe thaſ if he forſake hys
parents or countrey.

He that ſaide, ſay not ſomuch as god
moſtrow, or haile ſir, but let him bee as
an Ethnicke and Publibane to theſe, he
would not admit him to eate at his boord
that would not eate and drinke at Gods
boorde. But he is my friend. But Chryſt
anſwereth, he þ doth þ will of my father
in heauē, he is my father, my mother, my
brother, my ſister. Cicero ſayth, that þ is
the ſureſt frieſhip which þ ſimilitude of
god maners haſhe coupled. You know
the Prouerbe, No couſin in Courte, No
couſin in Cheapeside: ſo ſurely it ought
to be, No Chriſtian in the Churche, no
Couſin in Court. If thy hand or ſoote af-
ſed theſe cut theſe off, if thine eie, pul it out,
this may (I denye not) be wel underſtood
literally, for we uſe to cut off roſten me-
bers, ne pars ſincera trahatur: but it is in-
deede mente of them that are unto vs in
ſteade of theſe parts, of hands, of ſoete, of
eies, þ is, moſt neare & familiar friends,

At Hampton Court.

if they goe about to draw vs or to hinder vs from Christ, whom to knowe is eternal life.

¶ but he hath done me good. Pharaos daughter nursed Moxes, the hungry Rauens fed Elyas.

But alas shal I render evill for hys good: shal I not loue my neyghbour as my self: shal I suffer him *cum ratione insaniare*? his father dyd me good: shoulde Moxes haue reserved Pharaos for hys daughters sake?

To end this point, it is evident, that what protestation soever thele Hamanritanes made, yea so long as they worshipped Idolles, so long Zorobabel would not trust them, no nor vouchsafe them so much countenance, as once to number them among such as hewed stones or made morter.

But what if they had denied: he was not ignorant, that if in the colde winter, in the time of gracious Cirus, the snake myght haue warmed himself by his or the elders fiers of Israel, that

A Sermon preached

then he woulde at spring of the yeare, if
not haue bitten, yet haue hissed at Zoro-
robabell. But answere me D^e ye En-
glish Samaritanes, D^e ye recusantes
that dishonour God and disobey the
L^ors annoyncted, shal a strange p^{ro}oud
Italian P^{ri}est withdrawe you: what
hath the churche of England offended
you: wherein haue we corrupted the
gospell of Iesus Christ: who lieth to y^e
touchstone of y^e scriptures, you or we:

Offendeth it you that the Scrip-
tures are in our mother tong, and are
knownen to the Lay people, blame your
owne Doctours: even Nicolau^s Lyr^a and
Caetanus in. 14. 1 Corin. do teache, that
it was the manner of the primitive
Church, and that out of this doctrine of
Paul may be gathered, that it is better
to the edifying of the church, that pu-
blike prayers maye be in a tongue
knownen to the people, than to be sayde
in Latine of the P^{ri}este and Clarkes.

Offendeth it you (and that is the
matter) that we^e denie Transubstan-
tione

at Hampton Court.

tion the Real presence: blame your
owne Doctors, for Bonauenture, Du-
rande, Scotus, Thomas, hold foure se-
verall opinions. It is an opinion ne-
uer heard of vntil the Laterane coulē,
1215 yeares after Christ.

Rupertus abbas Tutiensis confesseth,
that before that Counsell it was law-
full to belieue or not to beleue. *Con-*
stall late Byshop of Durham. li. i. de
Eucharistia. De modo quod fieri, satius for-
raſſe erat, curiosum quemque sua relinquere
coniecturæ, sicut licitum fuit ante consilium
Lateranum. Of the manner howe thys
shoulde come to passe, it had bene beste
to haue leſte euery curiosus man to his
owne coniecture, as it was lawfull be-
fore the Laterane counsell.

Diffendeth it you that we denie the
Pope to be Uniuerſal byshop? Blame
your own Pope Gregorie, for he saith:
Nemo predecessorum meorum &c. none of
my predecessors euer tooke vpon him
this name of singularitie, this pro-
phane, this popouſe, this proude name.

Diffendeth

A Sermon preached

Offendeth it you that we preache agaist Purgatorie : blame not vs but your owne Docours. For Gregorius your owne Pope sayth, it is as it were in hote bathes: Alcuinus sayth, it is in the ayre, some in yse, some in shadow of trees.

The fathers in their late Tridentine counsel confess, that there are many things uncertain, which haue a shew of falsehood, which tende to curiositie, and to bayn superstition, and which sauer of filthy lucre.

Youre Scholemen are togither by the eares, whether the Pope be more merciful than Christ (seeing that it is not reade that euer he released from þ paynes of Purgatory) and whether the Pope maye emptye Purgatory at his pleasure.

Offendeth it you, that we deny pray-
ers and invocation of Sainctes: blame
your owne doctor Eckius, who after
much sayde for that matter, concludeth
thus: *Explicitè non est præcepta sanctorum*

in-

at Hampton Court.

invocatio in sacris literis . Invocation
or prayer to saintes is not commaun-
ded in holpe scriptures :not in the olde
Testament, bycause the people were
otherwise too too propense into Idola-
trye: and the fathers were in Limbo, not
yet blessed: nor in the new Testament,
leaff the people might saeme to be led
to the worshippe of earthly creatures a-
gayne : and if the Apostles and Euan-
gelistes should haue taught this, they
shoulde haue ben accounted arrogant,
as though they had sought for this glo-
rye after their death.

Offendeth it you, that we pul downe
Images : blame youre owne Doctour
Barnarde, who ad Guil: abbatem Clunia-
ensem. *Quem ex ijs fructum requirimus &c.*
What fruite looke you for of them,
whiche serue for nothing , but eyther
to feede fooles , or to seduce the sim-
ple.

Offendeth it you that you maye
not haue the Popes pardon : that you
maye not be absolued a pena & culpa?

blame

A Sermon preached

blame god father Jerome, who vpon
the 10. of Matthew, *Quorum remissitis
peccata; istum locum Episcopi & Presbyteri
non intelligentes &c.* This place bishops
and Priestes vnderstanding not, take
vpon them somewhat of the Pharisees
pryde to absoluē or cōdemine, where as
before the Lord, not the sentence of the
priest, but the life of the sinner is to be
regarded. Offendeth it you that we
burne and disgrace your *legenda aurea*,
blame Ludovicus Vives, for he saith,
Non video cur dicit posse aurea &c. I see
not why it can be sayd to be of gold, se-
ing it is written of a man of an Iron
face, and a leaden hart.

What looke you for Dye Hamartia-
tans : For your deuises of menne, we
preach y gospel, y power of God to sal-
uation to all y beleue it. For your Trā-
substantiatio, we shew in our Cōmuniti
y Lords death vntil he come. For your
Hope Christes vicar, we preach y holy
ghost to be vicar general, which doth
teach vs al truth. For your pickpurse
Purga-

at Hampton Court.

Purgatory, we preach that y^e bloud of
Jesus Christe doth clese vs from all
sinne. For your many mediatours,
your powre helps, we teach that there is
but one mediatour betwene God and
men, Jesus Christe bothe God & man.

For your Trentals of Masses, your
Bullies of lead, your Lambes of waxe,
we preache the Lion of the tribe of Je-
hudah, & that Christ by one oblation of
himself, once for al, hath perfittid them
that be sanctified, & that the Lambe of
god taketh away y^e sinnes of the world.

For your wooden Gods, your lay-
mens bookes, we deliuer the worde of
God, which is a Lanterne to the seete,
and alight vnto the steppes.

To conclude this part: if we haue not
departed frō you vntil you haue depar-
ted frō God: if we haue not sucked this
of our own fingers, but drawē it out of
your fountaines: if for traditions of men
we preache the truth of the Gospell: if
for very trikes and trasye, we declare
the infallible worde of life, then aryse

D

A Sermon preached

¶ ye Samaritanes, seeke the Lord while he may be founde, walke while there is light, nowe is the axe layde to the roote of the tree: awake oh ye Samaritanes, it is no shame to amend your maners, fast and see how sweete and pleasaunte the Lord is.

But if neyther your owne consciencies, nor the testimonies of your owne doctours, nor the difference of the Doctrines which we deliuer, nor any oure requestes may once moue you, behold we answere, It is not for you and vs to build togither,

The second thing in this answere is, but we our selues togither wil buylde.

Zorobabel, Iosue, and the rest of the elders, as they woulde admit none but themselues, so woulde they suffer none to buylde by hymselfe but altogether.

The Phylosophers holde diuerse fancies of their *summum bonum*, of þend, but these Isralites had al but one end, one temple of the Lord, and herein they

at Hampton Court.

the labour all together.

Behold it is good & pleasant (saith the Prophete) brethren to dwell together in unity. Austin saith, *Ita dulcis est sonus, ut qui Psalterum nesciunt, ipsum tamen versus cantent: the sounde is so sweete,* that they whiche never knew the Psalter, yet sing that Psalme. There is nothing more acceptable to God than unity, & nothing more hateful than dissencion.

God is loue, Christe is the prince of peace, his testament is a covenant and league of peace, his Angels are messengers of peace, his Apostles were preachers of peace, their whole life was an example of peace. Origen sayde that no sense without the scriptures, howe excellent soever it seemed to be, was moze to be received, than that golde to be accounted help whiche was without the temple: but I say, that there is no worke nor labour of any man any whitte to be esteemed, unlesse he obserue the unite of the spirite in the bond of peace.

I mae not stand to declare the inconveniences of dissencion, the two eyes of

D. *Greec*

A Sermon preached

Greecē, Lacedemon & Athēns, whiche
they helpe not together, made Greecē a
mark to her enimies.

The dissention of Hannō and Han-
niball rased Carthage.

The unbrotherlike warres betwēn
Ethocles and his brother Polenices,
decayed the flourishing state of Thebes.

While Aristobulus and Hypcannus
doostraine, they suffer their citie to bee
spoyle, and their temple to bee rased.

Scipio Africānus hauing overcome
the Numantines asked Tyressas how it
happned the Numātia before so invincible,
was at the laste with great ease over-
come: He answered, braggenot Scipio,
our concorde before made vs victors, but
our discorde hath b̄ed our destruction.

Olde P̄incipia on his death bedde dyd
sing his last cygnacācio, By concord small
things increase, by discorde the greatest
come to nothing.

It is much to builde togither, so as
virtus unita f. r. ior, so many hands make
light wōrke.

Surely the dissentiō about the buil-
ding of Gods house did never good, so

at Hampton Court.

Thus, how that the day laborers do, whē
the master workmen do dissent.

*Clementis Alexandri Strom. sayth, the
heathens were wont this to obiect, you
Christians doe dissent among your sel-
ves, and have so many sectes, which al-
though they do every one chalenge the
title of Christianity, yet every one doth
hate and conuenie another.*

In Chalostome complained that in his
lynie the Jewes were wont thus to say,
I woulde be a Christian, but I knowe
not whiche parte to cleave vnto: surely
for this cause (sayth he) we are become
rediculous to the Jewes and the Gen-
tiles, whyle the Church is rente into a
thousand partes. The dissencion be-
tweene Peter and Paul, the departure
of Paule and Barnabas, the holding of
some of Paul, of sonis of Apollo, of some
of Cephas, no doubt vexed the godly in
the first primitive Church.

The quarrels betwene Theophi-
lus and Epiphanius, Austin & Jerome,
Jerome and Ruffinus, opened manye
gappes to wicked Heretickes.

Seneca in his Oct. D.ij. The

A Sermon preached

The question betwene Luther and
Zwinglius aboue the supper of the
Lord, no doubt, hardened & at this day
hardneth many in the errore of popery.

The contention among vs aboute
round & square, aboute white & blacke,
about sitting, standing, walking, knelling
at y^e comunyon maketh both parts
of lese credite, and encourageth none
but sworne aduersaries to both. We al
agree of the holsomenesse of the meate, &
why do we fall out for the dishe: it skil-
leth not whether it be Pewter, Tinne,
Siluer, Golde, or a treyn dishe. And as
long as we accompt the medicime to be
soueraigne, why do we take exception
to the boare of wood or stone? It is the
Devils policie to devide vs, that he at
our breach may y^e more easily enter in.

Stragling Souldiers are stome swa-
llowed vp. The mouse and the frogge
may strine so long, untill the kite de-
uoure both warriers. Sylarus sonnes
shalbe a terroure to all their enimies, so
long as they abide in the fagotte bonde
of true friendship: if once they separate
them-

at Hampton Court.

themselves, they shal be an easie pray to their aduersaries. Aristotle sayde truly, that in a ciuill dissencion one enimie armed within the Cittie, is more able to herte than many without: but we may say it muche more truly of the church. Let vs my brethren seeke those things, *Quæ sunt ad pacem Hierusalem*: as the Prophet sayth: Let vs pray, that as in the actes of them that belueed there was but one harte, & one soule, so that we may buylde al together, that as all things may be done to edifying, so all things may be done decently & in order.

The thirde thing in this their answere is, what they wil build, a house to the Lorde God of Israell. These Israelite vs in reedifying folow Salomon in his first buylding, for as he firsste buyldeo the temple before he medled with hys owne house, so these at the first desire to erect a house, to buylde a temple to the Lorde their God. But what: doth the God of Israell delite to dwell in temples made with handes? Albeit that every place is meete for Christians to

D. ill. make

A Sermon preached

make prayars in, soz as Auten sayeth, there is no place where God is not: if we goe vp to heauen he is there: if wee go downe to Hell he is there: if we take the wings of the winde he is there present, for himselfe hath sayde, beholde I am with you to the ende of the world.

The house of God hath sometimes bene in a ship on the Seas, as with our Saviour, sometimes in a poore house wth his disciples, sometymes in the market place at Athens, in a parlor at Troas, on the shoare with Paul and the faithfull. Where two or three are gathered togyther in my name I am in the middest of them, and where Christ is, there may we be assured is Christes Church.

Tertul in exhorta ad castitatem: Ecclesia est ubi duo aut tres sunt, licet laici sunt, the churche is where two or three be toge^{ther} although they be lay men.

But God to the intente he mighte haue a peculiar place for his people, where they might use prayer & thanksgiving, & offer sacrifice, first raised Salomon to bulde, and these to redifre a house

at Hampton Court.

house for his owne honour.

In the bookes of kings and Chronicles we reade, that in the fourte hundred and fourte score yeare after the children of Israell were come oute of Egypce, dyd Salomon builde the house of the Lord of thre score cubites long, in Jerusalem, in mounte Moriah, whiche had bene declared vnto David his father, in the place which David prepared, in the threshing floore of Ornan the Jebusite.

It is wel worth consideration, that neyther Salomon in his first, nor these in their new buylding, do eyther builde to any other than to the Lord, or once herein thinke of buyldyng to themselves.

Salomon builded not to Abraham, although he wer the father of the fau-
ful, nor to Isaac, although in him the
seede were called, nor to Jacob although
of hym came the twelve Trybes, not
to Mose, nor Elias, nor Aaron, not
to anye Prieste, not to anye Judge,
not to any Prophete, but to the Lord.

D.iiiij.

Cor

A Sermon preached

God of Israel onely: But we haue for-
saken Salomon, and followed the Samar-
itanes, we haue not builded one temple to
the Lord, but many temples to Idols.

As the Jewes in old time built vp high
places in every citie, and erected altars
in every high hill, & every nation made
themselves a God, and put them in the
highe places whiche the Samaritanes
had made: euen so did we, where was
there any then that builded vnto the
God of Israel? They builded Tem-
ples, they erected Altars, they earued Im-
ages, they appoynted certaine feasts,
they washed themselves at their entrie
into the churche, they fell down before
their Gods, they kindled lights and bur-
ned Frankensence, severall Gods had
severall Priestes, and was it not so in
poperie? Might not we cōplayne with
Jeremie, accordyng to the number of
thy cities was thy Gods in Iudeah,
and accordyng to the number of thy
streates, hast thou erected Altars of
confusion to sacrifice to Baal. And
was not this true in poperie: In every

At Hampton Court.

great Towne holde many Temples: and
till of late not one dedicated to Christe.
Whereas the virgin Mary had euerye
day hit Mass, & many Sainctes manye
Masses: then was Christe onelye on the
Fryday, (e that but in Cathedrall chur-
ches only) remembred. That which was
true while he lived on earth, þ birdes of
the aire haue nestes, the foxes dens: that
may much more truly be spoken of such
seruices as were done to hym here on
earth. Every where hath Peter a chur-
che, Mary, Paule, Dunston, Aldate,
Gyles, George, Scythe and Katherine,
but the sonne of man hath not where to
hyde his head. *Tertul.li.1, contra Marcio-
nem, said truly, inuenio plane ignotu Dñs a-
ras prostitutas, sed attica idololatria est, item
incertis Dñs, sed Romana supersticio est.* I find
Altars erected to unknownen Gods, but
it is the Idolarye of Athens, and to un-
certayne Gods, but it is the superstition
of Rome. Austin feared not to saye, that
there were temples builded to them on
earth, whose soules laye buryed in Hell.
Well might therfore þ propheticall Spi-

D. v.

rit

A Sermon preached

rite in Jeremy complaineth, and wel may we, that the people haue changed the true God, and sought for that that profiteth not: that they haue forsaken the fountaine of the water of life, and haue digged themselves cesternes that can hold no water, nay (as David saith) their Idolles are multiplied, after the whiche they make so great hasse: Superstition hathe no heire, nothing so hotte, nothing so heauy. The Jewes offred their owne chiloren to Moloch. The priests of Baal did cut and launce themselves. The people to make a Calfe and an Ephod offred all their richest iewells.

Againe, these Jewes build not to themselves, they build not houses, & call them after their owne names. They dydde not with the Agregentines build as though they woulde liue for euer, and liue as though they woulde dye for euer, but they builded as men by theyr liues desirous to set vp y^e glory of the true God, They to builde Gods house spared nothing, but we to builde our owne nestes placke from Gods house.

At Hampton Court.

If Zorobabel, Iosue, & the rest of the
thiese fathers were not more carefull,
thā some of y sat be, both learning, with
out which we are like brute beasts, and
religion without which we nothing differ
from Infidels, would speedily perissh.

I feare me there are that wish as he
did of the Romains, that they had al but
one heade, y he might cut off al at once:
so that wish that many Churches were
but one church, that it might at once be
ouerturned. But will you live alone
upon the earth: what profiteth it a man
to win the whole worlde, if hee loose his
owne soule: *Quid profane ista cum caro da-
tur vermis anima demonibus?*

The last thing is the warrant, as King
Cyrus king of Persia hath commaunded vs:

The warrant wherby the work went
forward, was not of Zorobabel, althogh
he were their guide homward, nor of Es-
dras, althogh he were a learned scribe,
and was to reforme both their religion
and maners: nor of Debemias, althogh
he was to finish the walls and to deliue
them from oppression.

It

A Sermon preached

It was not at the commandement of any Patriarche, of any Prophet, not by the direction of any Prieste, but of King Cyrus King of Persia. God, by whome kyngs do raigne, and that hath not gyuen the the sword for nought, & y hathe promised to raise them up as nursing fathers, and nursing mothers to hys churche, both here stir up Cyrus to further his own cause, to set forwarde the buylding of his house.

It is worth the marking. God doth not this worke by anye that were (as it may seeme) of hys owne conenant, hee doth not fetch either Saul from keeping of Asses, or David frō keeping Sheepe, or Elizeus from the plowe, or Amos frō the hearde. But as the deliuerance is altogether miraculous, so is the meanes ordinary, by a kyng, by k. Cyrus king of Persia. It is wonderful to see y Gods people in reedifying the holy Temple did so willingly obey a k. in al other points vnholy. But God that would at the first frame them to obedience, and in them teach vs and al posteritie, what we owe

to

at Hampton Court.

to the Lords annoyed, doth here warrant his own woorke both by the letters patents of the King of Persia, and doth also by thys hys example shewe to the true serde of Abraham all his, that if he in his own Church building, (whereas he might haue had legions of Angelles) would yet vse as a countenaunce to the worlde, the commandement of king Cyrus, that they in all their actions should next vnder hym depend on them whome the Lord shall set ouer them. The fyre Temple was not builded by a Priest, but by Salomon a King.

It is not sayd, we will bulde as God hathe commaunded: but it is the Lords house, and wee wyll bulde it as Cyrus Kyng of Persia hath commaunded.

Let every soule submit it self therfore to the higher powers, no doubt Paul set it euē out of that he had learned at Gaminels forte.

Christ. Theophylact. Oecumanius, gather thereof, that all Priests, Monkes, Prophets, Euangelists, Apostles, the Pope himselfe, (if he haue a soule) to be subiect to

A godly Sermon

to thys precept. Submit your selfes to the King as to y^e most excellent, & to those that are put in autho^rite under them.

Did they obey Cyrus a strange king, and shall wee disobey oure annointed of the Lorde?

Salomon didde bulde the firme, and Cyrus commandeth thys, and what bath either Patriarke or Prophet to dor
H^ee that withstandeth power, wil^e standeth Gods ordinaunce.

Signacium ad Magnesiand Epistola. Ne
mo remansit inuictus, qui se contra superiores
exulit &c. None escaped unpunished
that set himselfe against his superiors.

Dathan and Abiram resisted Moses, but the earth swallowed them uppe aliu^e. Chor^e and hys complices that conspired against Aaron, two hundred and fifty persons, were consumed with fire. Absolon desiring to supplante hys father, was hanged by the heare of the head, & his wicked heart shot thorough with an arrow. When one brought David word of Saules death, & brought his crown & bracelet, signisping also that hee

at Hampton Court.

be stode upon him so vnde him out of hys
paines being wounded to deathe, & halfe
dead. David not onely not rewarded
him, but caused him to be slain, fearefull
thou not þ Lordes anointed: & when he
might twice haue slaine hym, he refused
so much as to touch him. Ald 81 330

To conclude, if þ god be ener oppug-
ned of the bad, if the devyl go about cras-
sly to undermine the Lordes house, if he
raise vp tormentors to persecute, false
brethren to seduce, tares to choake the
good seed of Gods word, if he come wþ
these flattering þamoritæ. & say, Let vs
build &c. let vs wþ the Doues simplicitie
joyn the Serpents wisedome, resist him
strong in faith, cõmunicate not with his
vnsfruitful works, a little of his leauen
will leauen our whole lump.

Let vs consecrate our selves, our bo-
dies & soules to serue þ Lord our God:
as children obey our father, as brethren
love one another, as mebers defend our
head, & as good branches maintaine the
root. Let vs accompte all vre stercors,
as dulle, to winne Chist. Better to bec-

Argodby Sennior.

IMPRINTED AT
London, by Henry
Byng, 1711.

Byhnerman. John and wife

Anno. 1578.

